

China

507

North of the Yangtze

The North Kiangsu Mission of the Presbyterian Church
in the United States

Rev. Henry F. Williams



Published by the
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LIST OF

Missionary Booklets

Covering the Work of the
Southern Presbyterian Church,

By REV. H. F. WILLIAMS,
Editor of The Missionary.

- 1—Along the Grand Canal (our Mid-China Mission).
- 2—North of the Yangtze (our North Kiangsu Mission).
- 3—In the Hermit Land (our Korea Mission).
- 4—In the Mikado's Empire (our Japan Mission).
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- 6—In South America (our Missions in Brazil).
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In Four Continents (Text-Book 1911-12) — The
Foreign Mission Work of the Southern Presbyterian
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FOR OUTLINE OF THIS BOOK, WITH HELPS, SEE PAGE 32.

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Scale of Miles



INTRODUCTION.

THE purpose of this sketch of the North Kiangsu Mission is to give brief statements pertaining to the present conditions of the work, and is not intended to be historical. For sketches of our missions from the beginnings reference is made to "In Four Continents," a book giving historical sketches of all the mission fields of the Presbyterian Church in the United States. See page 32.

The frequent use of the map is essential to an understanding of the survey given of the stations of the Mission.

An item of special interest is the page giving inventory of the property value, estimated upon a conservative basis, at all the stations. This is the actual investment in dollars and cents the Presbyterian Church in the United States has in the North Kiangsu Mission.

The summary of what is officially considered the essential need of the Mission in reinforcements and equipment merits careful study. It sets before the church both its opportunity and responsibility in making possible the early evangelization of that part of North Kiangsu assigned to our denomination.

Pronunciation of the Chinese names of the stations of the North Kiangsu Mission is given below:

PRONUNCIATIONS.

HSUCHOUFU, Soo-chow-foo.

CHINKIANG, Chin-keang; first i as in thin, broad a.

HAICHOW, Hi-jo; i and o long.

TAICHOW, Ti-jo; i and o long.

HWAIAIFU, Wy-an-foo.

SUCHIEN, Soo-chen.

TSINGKIANGPU, Tsing, combination of the t and s sound; keang-poo.

YANGTZE, a broad, with last syllable pronounced with the sound of tz.



Men of the Suchien Church and Congregation.

North of the Yangtze

NORTH KIANGSU PROVINCE.

The seacoast Province of Kiangsu is one of the most thickly populated in all the Empire. The city of Shanghai is in the southeast corner. The Yangtze, one of the greatest rivers of commerce in the world, extends through the province from east to west. The Grand Canal, eight hundred miles long and eight or nine hundred years old, bisects the province from north to south. The territory of the Mid-China Mission includes that part of Kiangsu Province south of the Yangtze River and a part of the province of Chekiang. The North Kiangsu Mission is located in the section of the Kiangsu Province north of the Yangtze River.

The two great rivers of China are the Yangtze and Hoang-ho, or Yellow River. The Yangtze has been described as being to China what the Mississippi is to the United States, or the Amazon to South America. Large ocean steamers make easy passage for a distance of more than six hundred miles from the mouth. The Hoang-ho, or Yellow River, is known as the "River of Sorrow" in China on account of the frequent overflows, causing destruction of life and property. Originally its channel followed a devious way to the southward, opening into the Yellow Sea far to the south of its present mouth. In 1852, during one of the great floods, a new channel was opened and the river now empties into the Gulf of Chi-li, hundreds of miles to the north of the original entrance of the river into the Yellow Sea. The territory of the North Kiangsu Mission includes the great plain of the Yellow River. In this region have

occurred the great famines, during which unnumbered thousands have perished. Through these famines and the work of the missionaries in the distribution of relief, the door for the preaching of the Gospel has been opened in all this great territory, with its millions of unevangelized people.

THE TWO MISSIONS.

Our work in China, beginning at the south in the ancient city of Hangchow in 1867, has been extended northward as rapidly as the fields could be entered. The Grand Canal, the greatest artery of commerce in China for probably eight or more centuries, has also been the line of our missionary advance. In the extension of the work, stations were opened in that part of the Kiangsu Province north of the Yangtze until, in 1886, it had enlarged to such a degree that for convenience in administration the field was divided into the Mid-China and North Kiangsu Missions.

SURVEY.

As introductory to a brief account of the work at each of the principal stations of the North Kiangsu Mission, a brief survey of the entire field will be profitable. This survey will be made in the form of briefly described journeys to each of the stations.

In the division of the field into the two Missions, it was advisable to include Chinkiang, located on the south bank of the Yangtze River, in the North Kiangsu Mission. This city, the first of the North Kiangsu Mission stations as we journey northward, is the great distributing point for this part of China, and is especially important to the sections along the Grand Canal to the north.



House-Boat, North Kiangsu.

We will suppose that we have come from Shanghai to Chinkiang by rail, about 150 miles. The first part of the journey to the north is the crossing of the Yangtze. We travel in a canal boat, more or less comfortable, according to the number of passengers and the condition of the weather. The passenger boats are drawn by steam launches. Entering the Grand Canal on the north side of the Yangtze River, we continue a most interesting journey. Villages, towns, cities, large and small, are passed. The canal is crowded with thousands of canal boats. Some of them, as that on which we travel, are for passengers, others with cargoes of freight. The string of boats is towed by the steam launches, propelled by sail and oar, or are towed by men, as the canal boats in our country are drawn by animals along the tow-path. It is 120 miles to our first destination, and the time occupied in the journey varies

from twenty-four to thirty hours—sometimes longer. This is a speedy trip compared with the time required in the days before steam launches, which was not so long ago. In due time we arrive at the city of Hwaianfu, 120 miles from Chinkiang, the second of our mission stations on the Canal north of the Yangtze. The steam launch, with its tow for canal boats, will proceed on its journey to Tsingkiangpu, but as visitors to our mission fields, it is probable we will be met at Hwaianfu by a company of missionaries in the trim little launch, the *Marian Sprunt*, a well-constructed launch, the gift of Mr. James Sprunt, of Wilmington, N. C., as a memorial to his daughter, Marian. A speedy and comfortable passage is made to Tsingkiangpu, the third of our mission stations, ten miles to the north of Hwaianfu.

Tsingkiangpu is as far to the north on the Canal as the larger canal boats, drawn by steam launches, can go. We must here engage a houseboat which, by sail, rowing, or being towed by men along the canal, will convey us on our journey northward. Near this city there are a number of locks in the canal, and time will be saved by sending the boat ahead and making a short journey by wheelbarrow to a village and general landing place beyond the locks. As we proceed on our journey we have a better appreciation of the poverty of the people and their terrific experience in the famine region. The boat will sometimes make such slow progress that we may walk along the shores in advance and hold brief meetings with the people in the villages. We soon cease to be surprised to find they are not only poor and ignorant in things of this life, but are in poverty and ignorance concerning things spiritual to such degree that they have never even so much as heard the name of

Jesus. Sixty miles from Tsingkiangpu we arrive at the city of Suchien, the fourth of our mission stations.

The trip from Hwaianfu to Suchien can be, and is often made by Chinese cart, the road much of the way being along the banks of the Grand Canal or on the old Yellow River embankments, that in ancient and modern times were built to control the floods of this "River of Sorrow" before its channel was turned farther north.



The Marian Sprunt.

We have yet to continue our journey in a north-westerly direction to Hsuchoufu. The Chinese cart, a heavy lumbering vehicle with two wheels and without springs, drawn by two mules driven tandem, is to be our conveyance. We are still traveling over the wide plain which was once, much of the time, the bed and the valley of the Yellow River. Unless we make especially good speed it requires about two days and a half to cover the eighty miles from Suchien to Hsuchoufu. The missionaries will have provided food and bedding. We stop for dinner at some convenient town, and spend the nights in the crude Chinese inns. As we near the

end of our journey, the country is more broken, and in the distance near the city there are ranges of high hills or low mountains. We pass along a wall built in the centuries past, through the gate of a second wall built around these cities of the north, and then through the main wall which surrounds the city proper, and near the entrance of the latter we arrive at the mission compound.



Sawing Lumber.

In a further travel survey of the stations of the North Kiangsu Mission we will again start from Chinkiang. Our first visit will be to Taichow. Again crossing the Yangtze from Chinkiang, we enter one of the well-nigh innumerable canals that supply the means of communication, and proceed by houseboat to Taichow, a city about fifty miles to the north of Chinkiang, and about the same distance east of Grand Canal.

The next in the chain of stations between the Grand Canal and the Yellow Sea, extending northward, is the city of Yencheng, the most recently opened station of the North Kiangsu Mission. Its location is about sixty miles north of Taichow and about sixty miles east of Hwaiianfu. The usual route followed in going to Yencheng is from Hwaiianfu by canal or Chinese cart.

Our next and last station of the North Kiangsu Mission is Haichow. The visitor to this station will leave the Grand Canal at Tsingkiangpu and make the quickest journey by Chinese cart. The trip can also be made by canal or on a wheelbarrow. Haichow may also be reached in about the same length of time—three days—by Chinese cart, or in an indefinite period of time by canal, or barrow, from Suchien.

This travel survey of the North Kiangsu Mission includes only the central stations. There are a number of out-stations, where regular preaching is maintained by native preachers and visiting missionaries, and a larger number of out-stations that are visited by itinerating missionaries and native evangelists. The journeys to these fields, except along the Grand Canal, would be made by wheelbarrow, houseboat and Chinese cart.

By reference to the map the reader will see the large stretch of territory included in this rapid survey. We have gone over three hundred miles north from Chin-kiang to Hsuchoufu and Haichow; the width of the field, east and west, is from seventy-five to one hundred miles. If, in the survey, we had undertaken to visit all the mission stations of other denominations, we would have seen only two comparatively small stations other than our own. Hence, as we journey in thought and contemplate the sphere of our North Kiangsu Mission,

we should remember that the boundary line at the south is the Yangtze River; at the north, the line between Kiangsu and Shantung Provinces; on the west an imaginary boundary line from ten to seventy-five miles west of the Grand Canal; and on the east the Yellow Sea. Within the boundaries thus given our missionaries estimate a population of 10,000,000 people, and these millions are assigned to and are to be evangelized by the North Kiangsu Mission of our Southern Presbyterian Church.

STATION SKETCHES.

CHINKIANG.

The only station of the North Kiangsu Mission south of the Yangtze River is Chinkiang. This city, with a population of about 325,000, is one of the most important in this section of the empire. The Yangtze River supplies a medium of communication to the sea in the one direction and far into the interior in the other. The Grand Canal, with innumerable intersecting canals, entering the Yangtze from the south and also opening into the Yangtze on the north side, provides communication to the north and south. In recent years the railroad from Shanghai to Nanking has greatly added to the importance of the city as a receiving and distributing center. The city is beautifully situated, with extensive suburbs along the Canal. Five of these suburban cities can be seen from our Mission station grounds.

Chinkiang was opened in 1883. Our work at Chinkiang consists of an organized church within the city and a church at the south gate. A considerable terri-

tory, with important out-stations, is included in the Chinkiang field. The Burton Memorial School is a boarding school of the high school grade for boys. The last report shows an attendance of about forty. No increase in the attendance is possible until the needed enlargement of the building is made. The property equipment and financial statement of the Chinkiang and other stations will be found on other pages.

The needs at Chinkiang are additional residences, a church building, hospital, and additional land. There are some discouragements connected with the work at this station, as in all our stations, but there has been a steady growth from the beginning. The missionary force necessary to do the work in the city and the outlying fields has never been adequate. From the station compound there are beautiful views of the city below and the mountains in the distance; but the consecrated missionary turns from admiration of the scene to the thought of the hundreds of thousands in the city of Chinkiang and its prosperous suburbs, with the outlying region, who wait for the gospel message that cannot be delivered without more workers and enlarged equipment.

TSINGKIANGPU.

We continue the sketch of our mission stations in the order of their opening. This station, located 130 miles north of Chinkiang on the Grand Canal, was opened in 1887. The population is about 150,000. It has been one of the most difficult fields. The people are turbulent, and in the early days manifested great opposition to the missionaries. Of the general work at this station, one of our missionaries writes: "In the field it has to cover, up to this time, we have been a



Tsingkiangpu Orphanage Boys.

center for colonizing the various centers of this North Kiangsu country. We have 'swarmed' until now most of the larger centers of population are opened as central stations and look after their own territory. Those of us who were responsible for the evangelistic work divided up the territory so as to be able to get in intensive work, and the field has been worked probably better than ever before. The work at the station has been more crowded than ever before, mainly because we are shorthanded. All the ordinary forms of mission work are carried on here every day."

The evangelistic work is represented by a church in the city of Tsingkiangpu, with a number of preaching places throughout the city. The out-station field is large. The missionaries travel from village to village by wheelbarrow, preaching on the streets and selling books and Gospels. The last annual report mentions the sale of some ten thousand books. There is a small girls' school made up of the children of adherents, and a boys' school of the same character. In these schools

the boys and girls are taught the Bible, catechism, hymns, etc. The Orphanages are among a number of the series of such institutions established by the *Christian Herald*. The last report mentions fifty-nine children in the Orphanage at Tsingkiangpu. The boys and girls in the two orphanages, conducted separately, are given religious instruction, and a number have united with the church.

The medical equipment at this station consists of a hospital building which is wholly inadequate. In a statement made by the Mission concerning the medical work at Tsingkiangpu it is said: "The physician in charge looks back over sixteen years of continuous service, during which he has treated over 80,000 patients, many of them coming one hundred miles." With this statement should go another statement expressive of surprise that in the native rooms of the so-called hospital building so much could be done. One of the greatest needs at Tsingkiangpu is a hospital adapted to the needs of the work. The present chapel in which the services are held is over-crowded, and there is need of a church building. The school buildings are renovated native buildings, and are in no way adequate. The future is bright with promise at Tsingkiangpu. The people are more friendly than ever before, and in all lines the harvest following the years of faithful service seems at hand.

SUCHIEN.

Passing on to the North, sixty miles from Tsingkiangpu, our missionaries, in the extension of the work, opened the Suchien station in 1892.

"Suchien's history runs back into the time of the kings of Judah. If its name, Delightful, was a proph-

ecy it has been a long time in coming true. Its records for 1,500 years are little more than notes of floods, famines, blood and groans. Of old it was built just on the banks of the Yellow River, and it and all the country around was subject to overflow. For a period of 600 years the whole river was scarcely ever a score of years in the same channel, and the people learned full well what "China's Sorrow" meant."*

In the beginning the missionaries met with strong opposition, but the work is now well established in this city of 60,000 people. Commencing in a Chinese inn the equipment has grown until we now have a chapel, three missionary homes, a boys' school building, with capacity for sixty boarding pupils, and a good hospital. The Boys' School and hospital buildings are well located on a plot of ground outside the city walls. The boys' school building has capacity for sixty boarders, but is only half furnished. A school for girls provides Christian education for the daughters of native Christians and others.

Of the evangelistic work at Suchien a missionary says:

"The fruits of a Christian life are more and more apparent. A farmer gives his oxen and men-servants rest on the Sabbath day, and he keeps up his services in the church in his hamlet. His only son is in the school and he supports his son-in-law-to-be in the Christian school so as to try to give him a Christian education. His daughter had been betrothed to him in infancy, and the father saw his son-in-law growing up out of sympathy with Christianity. The Christians, of their own accord, have changed their former custom of calling their children such names as 'Deception,' 'Killer,'

*From "In Four Continents."

'Locked-up,' etc., and now one hears 'Renewed,' 'Great Favor,' 'Love,' and 'Truth.' One of the outstations is supported by the Eckington Sunday School, Washington. The first Christian there was sixty-three years old when he was baptized, and he began that year to study the characters, and now at sixty-seven can read the Old and New Testament with great facility. Earnest men and women at a score of points are bearing many things for Christ."

The Laymen's Missionary Movement has a special interest in the excellent hospital building erected by gifts made at the first general convention of the laymen, held in Birmingham, Ala., in 1909.

The needs of Suchien are, as in other fields, reinforcements and adequate equipment. Radiating in all directions from this center there is a large outstation field. The needs of the people justify an urgent appeal and the results of the work in the past justify the prediction that, with an increased number of workers and an enlarged equipment, the future has greater victories to be achieved.

HSUCHOUFU.

Passing through the outstation field of Suchien extending north and northwest we pass into the outstation field of Hsuchoufu, extending to the south and southeast from the central station. Hsuchoufu is one of the most important cities in this part of China. It is a wide-awake, progressive, growing city, with a thickly populated outlying field. It marks the northern boundary of our North Kiangsu stations. The population, including the suburbs, is about 125,000. The Grand Canal passes about thirty miles to the east. As at other stations, strong opposition was manifested



Dinner Time, Hsuehoufu Orphanage Boys.

on the part of the gentry to the work of the first missionaries. They were compelled to withdraw for a time, but returning after a year, under somewhat different conditions, the station was opened in 1897. The equipment at the station consists of a good church building, which will seat about 350 people. The educational work is represented in the Julia Farrior Sanford Memorial School for Boys, of the high school grade. The attendance upon this school is to the full capacity of the building.

Another interesting feature of the educational and benevolent work, as at Tsingkiangpu, is the *Christian Herald* orphanages. The department for boys has between one hundred and fifty and two hundred boys, and the girls' department about fifty. Many of these boys and girls are children of those who died in the

famine period. They are receiving a good education and Christian instruction.

The Girls' School has quarters in two renovated rooms of the old tubercular ward of the men's hospital. Before the close of last year more applicants were received than these two small rooms could accommodate for this year, 1911. Our country church members, scattered over a territory eighty miles square, look to this school alone for the education of their daughters.

The medical work at Hsouchoufu is, as stated of the school work, limited, not by the number who would come for treatment, but by the number who can be received or treated. The two hospital buildings—one for men, the other for women—are distressingly inadequate native buildings, made fit for occupancy by necessary repairs. It seems impossible that, with the meager facilities, 3,000 patients, 369 of whom were in-patients, could have been treated in the hospital for women in one year (1910). The same is true of the men's hospital, in which, during the year covered by the last report, a total of 20,012 patients, 775 of whom were in-patients, were treated. These statements in themselves constitute what should seem an irresistible appeal for better hospital facilities at Hsouchoufu.

HWAIANFU.

Taking the stations in the order in which they were opened, we return from Hsouchoufu southward to Hwaiianfu, a city of 150,000 population, located on the Grand Canal ten miles south of Tsingkiangpu. This is one of the most historic and aristocratic cities in this part of China. A large number of the residents are wealthy Chinese, and people of the official class. While entertaining a kindly spirit toward the missionaries,

they are slow, on account of their conservatism, to accept the gospel. It is a very important center, and spreading out in every direction there is a network of canals opening up large sections of the country.

The equipment at Hwaiianfu consists of a comfortable chapel, two missionary residences, and a distressingly inadequate clinical room, twelve by twenty feet, in a native building. The greatest need of this station is an adequate hospital building. The thousands of patients annually treated in the clinic room, sometimes as high as 200 in a single day, is an indication, not only of the need of a hospital building, but of the great work that could be accomplished with the proper facilities—a work which would not only influence the city itself, but would be far-reaching through the patients that come from long distances for treatment. So interested are some of the wealthy Chinese of the city that one gentleman, a Confucianist, contributes \$100.00 a year to the hospital work.

TAICHOW.

This city has a population of some 150,000. It is located about fifty miles north of Chinkiang and reached by canal. The opening of the station, in 1908, and getting a permanent foothold, has been a tedious process. There has been great opposition to the purchase of land and many difficulties in getting adequate buildings. Notwithstanding these, sometimes almost overwhelming obstacles, a firm footing has been gained. The present property consists of land for a residence and hospital; also a large chapel with rooms for the family of the native preacher, located in the center of the city. Taichow is one of the outstanding needy stations, and too strong a call cannot be made upon a



Traveling in China.

generous church in behalf of this field which, as a city, is of great importance, and in its position of influence can be made the center of a large outstation field in which there is a population of 1,000,000 people wholly dependent on the Presbyterian Church, U. S., for the proclamation of the gospel. Of the work in Taichow, the missionary in charge, in his last annual report, says:

“We are not discouraged by the failure to get large crowds, and thus far additions to the church, feeling that this being a new place, we are enabled to do a good work by gaining more and more the friendly feelings of the people as a whole. We recognize we have a hard field, owing to the greater amount of idolatry practiced here than any other place the writer has ever seen. There are one hundred and thirty temples, large and small, in the city itself, and every one says that the character of the people here is the worst in this whole part of China, which is a greater reason to give them the gospel.”

HAICHOW.

Haichow, the “city by the sea.” After many years of visitation in this region, as may be said of all the stations in their beginnings, Haichow was opened as a regular station in 1908, and missionaries assigned to the field. In the early days of the work our missionaries were subject to many privations and some danger. At Haichow we have made a beginning in the acquisition of land and the erection of buildings. The last report of the North Kiangsu Mission mentions the acquisition of a lot costing \$1,000.00, with repairs of a native building costing \$400.00. The work at this station is evangelistic and medical. From indifference to the gospel, with some violent opposition to the preaching of the

gospel, the conditions have changed, to the great encouragement of the missionaries at the station. The medical work has grown far beyond the ability of the physician in charge to treat the patients that come to the clinic. There is no hospital building, and here, as at other stations, we face a pressing need of equipment.

Haichow, with a population of 50,000, is an important center of an outlying territory, thickly populated, both a needy and an open field. Before the opening of the station a missionary visiting Haichow on an itinerating trip, wrote:

"I climbed to the top of Haichow Mountain, which overlooks the city. This barren rock mountain, quite picturesque, but as dead as the empty forms of heathen morality all around it, must be a thousand or twelve hundred feet high. It was a beautifully clear day and I could see for miles and miles in all directions. To the east I could see the blue ocean which stretches out to America with its Christian churches and lovely homes. In other directions, as far as the eye could reach, were



Primitive Plowing.

village after village, town after town, hundreds of them. I knew these villages and towns and the busy city below me were teeming with men and women and boys and girls. Not a single Christian in all this great multitude—comfortless, godless, hopeless. I looked back toward Suchien over the ninety miles we had come. Since we had left home we had passed through a number of towns, a great many villages, and one walled city, and we had not come within sight of a single Protestant Christian home. I thought of the home friends who are interested in the opening of this new station, sending out workers for it and supporting the work. I thought of their duty and glorious privilege to send light and hope and joy to these multitudes, and to make Christ, our Saviour, King over these who now belong to Satan.”*

YENCHENG.

Yencheng is the most recently opened station of the North Kiangsu Mission. It has long been regarded as a field of great importance. We quote from a recent letter from one of the missionaries located at Yencheng:

“Where and what is Yencheng? Suppose we take the name for a mnemonic. *Yen* means salt, and *cheng* from the sea. So this is the salt city. Now, salt—Chinese salt—comes from the sea. Hence, Yencheng must be a city near the sea. So it is; about forty miles from the Yellow Sea on the east, and about 200 miles north of Shanghai. Thus you can spot us on any map, though your English map may not mark the place, because it is not known to English-speaking people. Our field is bounded on the east by the sea; on the west, about sixty miles away, by the Tsingkiangpu and

*“In Four Continents.”

Hwaiianfu territory. On the northwest and southwest we touch the fields of other missions, but in all this field, with over a million people, there are no other missionaries. Somebody fresh on geography can suggest a state with which to compare us. Is not West Virginia about the size and population of our Yencheng field?"

During the past year (1911) the missionaries have made progress through preaching as the way could be opened, but their principal work has been to secure land for houses in which to live. After a tedious process, including Chinese lawsuits, the possession of rented quarters has been secured. The needs of this field are apparent. Money should at once be provided for the purchase of land, the erection of missionary homes, a suitable chapel, a school and a hospital.

NANKING.

While not in the territory of the North Kiangsu Mission, Nanking is, as the seat of the Union Presbyterian Theological Seminary, a part of the work of the Mission. The appropriations made by our church are



Famine Refugees, North Kiangsu.

in equal amounts from the two Missions. Young men being educated for the ministry, evangelists, colporteurs and Christian workers are sent to the Theological Seminary at Nanking from the stations of the Mission.

INVENTORY OF PROPERTY.

In considering the inventory of mission property, it is necessary to remember that mention of a specific building, as hospital, or school, does not mean that adequate provision has been made. The buildings, in a number of instances, are far from being what the work requires, as will be learned from the statement of needed equipment. The valuation of property at each station is as follows:

Chinkiang, \$17,625.00; Tsingkiangpu, \$12,972.00; Suchien, \$25,018.00; Hsuchoufu, \$16,721.00; Hwaiianfu, \$6,211.00; Taichow, \$1,000.00; Haichow, \$5,560.00; Nanking, \$8,500.00. Total value of property in the North Kiangsu Mission, \$93,607.00.

EQUIPMENT AND REINFORCEMENTS.

The statements that follow pertaining to present equipment and reinforcements have been prepared by a special committee that has been at work upon these matters for two years. All the items have been carefully considered in committee, reported to and adopted by a full meeting of the North Kiangsu Mission, and finally approved by the Executive Committee of Foreign Missions. In submitting the report the committee

says: "We have made serious attempts to reduce the amounts, but have found this impossible without jeopardizing the best interests of the work." It follows, therefore, that, in the statements of needed equipment and reinforcement of missionaries, the North Kiangsu Mission puts before the church definite information as to what is regarded as essential and conservative requirements.

EQUIPMENT.

Chinkiang:

Boys' school	\$5,000 00	
Hospital	5,000 00	
Residence	2,200 00—	\$12,200 00

Tsingkiangpu:

Hospital (Men and Women) .	\$8,000 00	
Boys' School	5,000 00	
Church	1,500 00—	14,500 00

Suchien:

Boys' School Development	3,000 00	
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Hsuchoufu:

Women's Hospital	\$5,000 00	
Men's Hospital	4,100 00	
Girls' School	4,000 00—	13,100 00

Hwaiianfu:

Hospital	5,000 00	
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Taichow:

Hospital	5,000 00	
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Haichow:

Hospital	\$5,000 00	
Boys' School	5,000 00	
Church	1,500 00—	11,500 00

Yencheng:

Hospital	\$5,000 00	
Church	1,500 00	
Residence	2,200 00—	8,700 00

Nanking:

Union Medical College	2,000 00	
Total	\$75,000 00	

REINFORCEMENTS.

With regard to reinforcements it is said: "We are convinced that the generally agreed statement that our mission fields should have one missionary to every 25,000 population would give us the smallest possible number of men and women that could in any sense supply our territory. With a population of over ten million dependent upon us for a knowledge of the Gospel we have only fifty-nine missionaries." Realizing the pressure upon the Executive Committee of Foreign Missions arising from the call of all the Missions of the Church, and the financial stringency, the North Kiangsu Mission further says: "We ask for only nineteen missionaries, who are absolutely necessary for the respectable maintenance of existing work. Of these, eight are needed at once and eleven to follow as soon as possible during the next five years."

In the detailed statement of the reinforcements needed at once at the different stations it appears that missionaries are needed as follows: Three men for evangelistic work; two women for evangelistic work; one physician and two trained nurses—four men and four women—a total of eight. The reinforcements that are given as necessary during the next five years, in addition to the above, include men and women as evan-

gelists, nurses, teachers and physicians. Special emphasis should be laid upon the fact that this call for these reinforcements is not for the purpose of extension at new stations, but is an expression of the necessities of the work already established.

OUTSTANDING FACTS.

A first outstanding fact is that the advance of the Mission stations north of the Yangtze has been made with the strategy and precision of a military campaign. So signal has been the wisdom with which the field has been occupied, that in reviewing the past we are led to see that the opening and extension of the work in this field is of the Lord and not of men.

A second outstanding fact is that by right of spiritual exploration and possession the entire territory, with its teeming millions of people, has been assigned to our branch of the Presbyterian Church. As certainly, therefore, as we have seen the hand of the Lord in the past, we have indication of his purpose concerning our future work in the North Kiangsu field. It is ours by more than human assignment, and its evangelization becomes a responsibility we cannot escape if we would.

A third fact is the remarkable way in which the sometimes especially hard fields have become, not only accessible to the gospel, but fields in which the people are appealing for light. Out of the horrors and distresses of flood and famine, as a result of the ministration of consecrated missionaries to the suffering and dying multitudes, the people are coming to see that these men and women are engaged in a mission of love, and are bearers

of a message of blessing and peace hitherto unknown. Our section of China north of the Yangtze is a wide-open door.

A fourth fact, one of great encouragement, is that just at the time when the country is open to the missionaries comparatively easy and speedy communication is being established by means of the railroads that are being built and projected. So well under way are these projected lines of railway that we do not speak of them in prophecy, but as mention of what is being actually done. It will not be long till the means of communication between the principal stations of the North Kiangsu Mission will not be by houseboat, Chinese cart, wheelbarrow, or on foot. The day is at hand when the ambassador of Jesus Christ may go swiftly on his way to deliver his message.

A fifth outstanding fact, which will be seen by reference to the map, and to which attention has been called, is that the location of our mission stations is such that a reasonable advance, provision for which the church should immediately make, will enable the missionary force to rapidly cover the entire field. It is an inspiring study to trace, city by city, the line of the stations from Chinkiang to Hsuehoufu; and then, follow the line of stations through the central part of the territory lying between the Grand Canal and the Yellow Sea from Chinkiang to Haichow.

The last outstanding fact we mention is that the ear must be dull that cannot hear the call of God to our historically missionary church, not to enter, for entrance has already been made; nor to begin, for we are far past the period of beginning the work North of Yangtze; but to complete the work by sending the men and the women that are ready to go, and supplying the funds for

equipment which we as a people are able to give, and so accomplish that which is a reasonable possibility—evangelize the ten millions of the North Kiangsu Mission in this generation.



Farming People, North Kiangsu.

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